



THE DAYBREAK.

WANKANTANHAN ANPAO KIN HIYOUNHIPI"—LUKE 1:78

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SANTEE, NEBR., OCT.-NOV., 1934

VOLUME XLV, NUMBER 7

Indian Girl Is Selected as Queen
For Southern Normal Homecoming

Blossom Steele, or Thelma Yellow Bird in
Redman's Language, to Preside Over Func-
tions.—Popular Among Fellow Students.

Springfield, Oct. 18.—Unique among the
choices of college queens in South Dakota,
or perhaps in the United States, is the se-
lection of Blossom Steele, pretty Indian
girl, as Miss Southern, queen of the South-
ern State Normal homecoming festivities
here Friday and Saturday.

Miss Steele, daughter of Mr. and Mrs.
Harry Steele of Rockyford, is a sophomore
and has made a fine scholastic record. She
has gained outstanding popularity and has
won the respect of fellow students by her
quiet unassuming way and her participation
in the many activities of campus life.

The young lady is a half-blood Indian
maiden of the Oglala Sioux and goes by the
tribal name of Thelma Yellow Bird. She
attended high school at St. Mary's Episco-
pal Indian mission school at Springfield,
where she won honors in the several activi-
ties of the school. Since the completion of
her high school work she has been a student
at Southern State normal. She is a member
of the Women's Glee club, the Dramatic
club, and several other organizations at the
Southern State Normal School.

She will be crowned queen in a special
ceremony in connection with the Friday
evening rally program and will preside over
the events at Southern during the day on
Saturday. Miss Steele will be attended
throughout the day's festivities by five
members of the sophomore class. Misses
Ruth Stephens, Wagner; Gwen Sawyer, St.
Charles; Virginia Hansen, Springfield; Al-
berta Dykstra, Everly, Ia.; and Hazel
House, Springfield.

The rally program on Friday evening
starts the series of events which run all
through the day on Saturday. The chief
features on Saturday will be the morning
program with a music concert and address-
ses by Dean J. H. Julian of the university
and President V. A. Lowry of Eastern State
Normal of Madison and the afternoon foot-
ball game between Southern and Eastern.
Already reports have come in that hundreds
of alumni are coming in for this big home-
coming event and a large crowd is antici-
pated.

U. T. O. in Niobrara Deanery

Cheyenne	\$ 7.61
Crow Creek	8.00
Flandreau wanica	
Lower Brule	3.70
Pine Ridge	4.61
Corn Creek	12.00
Rosebud	47.07
Santee	4.00
Sisseton	15.06
Standing Rock	8.00
Yankton	21.89
Ataya	\$131.94

BISHOP COOK'S LETTER

Bishopstead,
Wilmington, Delaware,
October 2, 1934.

Rev. Cyril C. Rouillard,
Lower Brule, South Dakota.

Rev. and dear Brother:

I am still trying to catch up on my cor-
respondence and write to thank you for
your very kind letter of September 22nd.
written in behalf of the Niobrara Deanery.
I appreciate very deeply the message you
said in the name of the brethren. The kni-
tting of the broken bone in my leg is so slow
that the doctor will not permit me to attend
General Convention, which is a great dis-
appointment to me.

I have long desired to attend a meeting
of the Niobrara Convocation and hope in-
deed that it will be my good fortune to do
so before many more years are passed.
Kindly give your brethren my warm re-
gards and remembrances. With every good
wish.

Sincerely and cordially yours,
Philip Cook.

Ashley House Church History Course Lesson No. 16.

Read the second paragraph before read-
ing the article below about the famous
mosque, St. Sophia.

Ashley House Okolakiciye Wakan Ta-
woyake Woonspe Ookuwa en woonspe
No. 16 yawa wo. Hehan de ihukuya St.
Sophia Tipi Wakan on woyakapi kin he ya-
wa wo.—C. C. R.

Parts of Famous Mosque, St. Sophia, Constantinople, Set Aside for Art Exhibit

London—Ever since the Turkish govern-
ment gave permission in 1931 to the Byzantine
Institute of America to clean the sur-
face adornment of St. Sophia, Constanti-
nople, it has been generally believed that the
ultimate intention was to transform the fa-
mous mosque into a museum, as the build-
ing could hardly be a suitable place of wor-
ship for Moslems once the Christian sym-
bols of the walls were laid bare. It is now
announced that the Minister of Education
has decided to set aside parts of the mosque
for the exhibition of Byzantine works of
art.

Bishop Bentley, South Dakota en titokan hi kta.

The Rt. Rev. John B. Bentley, D. D.,
Alaska en Yewicasipi Obašpe kin en Bishop
Okihe un kin he South Dakota imahed iya-
za wohdag omani kte Nov. 7-12 hena okan-
yan kihnakapi qa tukted ikiyena nihipi
kinhan nahon ye wacin po. Makoce caje
okitanin etanhan hi kta qa wonahon lica
wan ahi kta. Hekta omaka yamni heehan
Denver otonwe kin en Bishop un kta yuwa-
kanpi. U kte cin cantounkpanipi.

Acts XII:13, "And as Peter knocked at
the door of the gate, a damsel (maiden)
came to hearken, named Rhoda."

"The only thing that is recorded about
me is my foolishness at the gate; you have
often read it, and its the only thing that's
said about me".—Rhoda.

Standing Rock Mission Wotanin

St. Elizabeth's Church, Oct. 18, 1934.—
Anpa Kin: Following are the minutes for
the sixty-first annual B. C. U. General
meeting which was held at Greenwood, So.
Dak.

August 19, 1934, Sunday a. m. Wocekiye
kin Rev. V. Deloria na ohakab woiyaksape
eya.

Delegates caje awicahipi. 16 Local
branches etanhan 26 delegates hipi.

Hehanl Bishop Roberts woglake Wakan-
heja kin hena Okolakiciye Wakan el Chris-
tian wiconi kin ogna waonspe wicakiyapo
na B. C. U. kin kikta po, eya.

Hehanl Treasury's Report Bank el tanin-
yan \$2444.45 yanka. Rev. Robert White
Plume na Louis Shield kici B. C. U. opapi e
Rev. Deloria wicakiciyušta hena Pine
Ridge etanhanpi na le on Pat Shields woi-
yaksape eya.

August 20, onday, 9 p. m. ake mniciyapi
na Rev. H. H. Welsh wocekiye econ na le
el Roll Call yuhapi. Na ake Rev. Deloria
woglake. Na B. C. U. Spirit kin sige
gluha po eya.

Oyanke yohi mazaska glohi pi na ataya
lecel ahipi.

General Fund	\$58.75
N. C. F.	15.00
Crow Fund	8.15
Deloria & Walker Mem. F.	10.00
Hare's School	4.60
Expense	4.13
B. C. U. wires	9.55

Ataya \$107.18

Aug. 21, Tuesday 1 p. m. ake mniciyapi.
Business Wana B. C. U. General meeting
isnala mniciyin kta na Standing Rock el
1935 kinhan mniciyapi kta gluštanpi.

Hehanl Wooke kin hena glutecapi tka
print iyeyapi kta on Pat Shields inahni
wamnaye na 556 mnaye.

B. C. U. olowan kin ahiyayapi Rev. De-
loria woyawaše eyin na enakiyapi.—Sec.
Sidney Bearsheart.

"Five elements necessary for a good
home are a proper place, mutual coopera-
tion, a sense of humor, a love of learning,
and religion. The integrity of the home is
seriously menaced by the character of our
modern life. It is an institution which
must be maintained at any cost, and where
normal home life breaks down, an adequate
substitute must be provided."

This from an address by the Rev. Henry
McF. Ogilby of the Church of Our Savior,
Brookline, Mass., at a recent service in St.
Paul's Cathedral, Boston, where the con-
gregation was made up of families,—chil-
dren, parents, and foster parents of the
Church Home Society. Their annual ser-
vice—this was the seventeenth—brings in-
to bold relief the esprit d'corps of this
whole effort on behalf of children and em-
phasizes the family as a unit around which
the rehabilitation of dependent childhood
is built.

ANPAO KIN
SANTEE - - - NEBRASKA

Millard M. Fowler - - - Publisher

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Executive and Editorial Office, Mission, S. D.

EDITORS

Rev. Paul H. Barbour - - - Mission, S. D.
Rev. C. C. Rouillard - - - Lower Brule, S. D.

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(THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zaptan kajujupi kta.

Wi wikkemna nonpa sanpa topa (two years) eca mazaska wanji kajujupi kta.

Money Order, Mission, S. D., on opetonpi qaiš wowapi askape Rev. Paul H. Barbour yekiyapi kta.

Yamni Iyohakam Anpetu Wakan, Iwikkemna Nonpa Sanpa Inonpa Kin.

Wowapi kin, (Phillippian, 1:3.) Pahohopica Šni Manipi kta on Wocekiye kin.

Anpetu kin, de en ta-wowapi kin, tanyan unkabdezapi unkanš, iapi kin dena, otins oyušdotapi se ahiyaštanpi e unkabdezapi kta tka.

.. "Tuwa, niyepi en wicohan waſte wan ahieun qon, he tanyan niciyuštanpi kta Jesus Christ, ta-anpetu kin en"—Eya:

St. Paul, Christian wicasa, wiconi tawa kin en, taku yamni, okiyušpe se unkipapi, qa hena otoiyohi, Wowaunšida eceenä on, okihipica e abdezunyanpi.

22nd Sunday After Trinity
The Epistle (Philippians 1:3.) A Prayer for Perseverance.

It is to be noticed, on this 22nd., Sunday, that the Epistle contains the sentence which strikes the keynote of the Sunday—"He Who hath begun a good work in you will not cease to perfect it until the day of Jesus Christ."

St. Paul marks three stages in the Christian Life, and shows that each is gained only by grace.

A. Owicohan Waſte, Wana iyopteyapi.

Taku-Wakan Cekiyapi owicohan kin unkiyopeyapi wana un. Qa Owicohan kin de en, akantanhan eceena ſni naceca, qaiš, yukezapi se, taku paganpica ſni qa owotanna kin de en, akantanhan eceena unškanpi, qaiš, unškanpi ſni naceca seca esa: Taku, Wowicake, qa paganpica ſni e unkiyepi kin en, Wakantanka, Iye iyatayena, ahi-ecun. St. Paul, iye iyatayena en, taku kin de hecetu e sdonkiye cin on, is eya iyaye ca, Phillipsians Oyate kin ekta ekna, Wicohan Waſte kin de e ecun. Qa hecehan Iye taku kin de, pahohopica ſni wicada qon he tanyan kdutanin, qa kduwicaka.

A. The good work begun.

Religion is a good work in us, not merely a round of external services, however valuable and right, nor some external and formal obedience, however strict and accurate, but something inward, something good within, something solid, real, substantial—a good work within, which has been begun in us by God alone. St. Paul gives his grounds for confidence that this work has been really begun in the Phillipsians, whereby we may test our own reality.

(1) Christian Yuwitaya Hunkwanjikiciyapi kin.

Wotanin Waſte kin etanhan eceena, Wokicanpte, Wowakta, qa Wotanin Waſte on wowiyuškin kin unyuhipi ſni, qa hetanhan u, tuka, Wotanin Waſte Ayapi, Yuwitaya tawa-cin en kiciyuzapi, qa ecunkapin ſni,

taku Waſte kin wawipida ſni htanipi kin, eciyatihan iyonanhcin, Wokicanpte, Wowakta, qa Wowiyuškin unko-judanpi eceea ca nina tanyan unkiyepi kin en atanin eceee. Qa heon—Hunkwanjikiciyapi, en tona obounpapi qon hena, Pahohopica ſniyan, Wacintanka unškanpi hecinhan tokeſa, tanyan unkaki-cibdezapi kta.

(1) Their Christian Fellowship.

This is not merely "in the Gospel" (A. V.)—i. e., in the blessings, comforts, hopes, and joys of the Gospel, but "in furtherance of the Gospel" (R. V.)—i. e., shown in their united interest, zeal, labour, and liberality.

The first proof of reality is, therefore, our earnest Churchmanship.

(2) Iyutapi on taku Waſte iye-içiyapi kin.

St. Paul iye, Phillipsians Oyate kin ob, taku Waſte kin de wana iyowajapi e tanyan sdodya. Wicohan Waſte kin en htanipi kin eceena ſni, tuka nakun wowaunšida en. Iye wicohan Waſte, en Wowaunšida kin en, iyotiyekiya, kakijya htani esa iyokipiya hincin htawicani qon. Wana, Taku waſte qon, ho, Iyepi kin en wana wica-škan kin iye abdeze cin on. Iwinkta se, Iyepi kin pahohopica ſni ſkanpi kta e, Wowakta awicayuha qa hena iye cantowicakpani, Jesus Christ eciyatihan, qa takuna icante ſice ſni, iye hena Waſtewicakidaka.

Christian Wicotawacin dececa kin on, wicakeya Owicohan Waſte kin de on ounpapi hecinhan, auntsanip kta, inunpa kin he de ee. Christian Wawacin ekta yuzapi, Wakanpi tawacinpapi kin iyecen, wacinunyu-zapi qſ, qa Wakanpi htanipi qon iyececa se fitaunniapi unkanš, Taku waſte, iyutapi on pidaiçiyapi he unkicupi kinhan yupiya Wakanpi kin unkoci-wapi se, atanin kta tka, qa de on eciyatihan, Wakantanka Iye, unkiyepi Taku Waſte ecaunkiciunpi kin de tanyan sdodunkiyapi kta tka.

(2) Their Christian Experience.

St. Paul could feel that they were partakers with himself, not only in work, but in grace. The same grace by which he suffered, contented, and toiled, was plainly and strongly working in them. Hence his hope of them was steadfast. He longed after them "in the heart of Jesus Christ," but his love was all joy and no pain. The second proof of reality is, therefore, Christian feeling, and our likeness in heart to the Saints. When we work like the Saints, and have the experience in us recorded in their writings, we have evidence that God has begun a good work in us.

B. Wicohan Waſte ayapi kin.

Wicohan Waſte kin de, wovicake hecinhan, sanpa icagin kta iyececa. Otokahe tanhan tokeknana aupti qon, hecekana keſ, ecin se, ece waunktapi ece, tuka. St. Paul iye hecen tawacin ſni—Phillippian Oyate kin, Wocekiye ewicakiye ſni, awicayuſtan, tuka eeſ, ijehan wocekiye ewicakiciya ece, qon.

(1) Iyepi kin towaſtepi kin, sanpa qa sanpa icagin kta e on, qa Iye towaſtepi kin, Christ towaſte ohutkan kin etanhan ohinniyayan hinakicipapi kta e on.

(2) De wowaſte kin on, sanpa tanyan wasdodyapi qa on sanpa iyoptapi kta e on. Ecin wowaſtedake kin wosdodye cona eca, owatokdaya, yuwalibapanica, ſni se manipon. Wacandkiyapi kin he wosdodye iyusdoke kin ee, Tuwa wicohan waſte en wosdodye cona ſkan kinhan, wocandkiye tawa kin caga iyecen ſni ayin kta.

(3) Wacandkiyapi kin on Christian wicasa kin sanpa wisdodye on wabdezapi kta e on, Christian Wicasa wowaſtedake tawapi on, taku owasin en ahan eye se opiciyapi kta Iye nagipi kin en. Taku hecetu qaiš hecetu ſni. Taku owotanna qaiš owotanna ſni. Taku iwicakipi qaiš iwicakipi ſni. Wacandkiyapi qaiš, wacandkiyapi ſni. En, Taku kin dena on inagihahapi kta, Iyepi, Wica-nuge wan, Coyatanka ici-ſni-ſni-yan, yajojopi, yaſkiſkitapi seg seg yajojopi can onaḥon ſica, wocin iyokiſice cin, iyeceen tuku ſica, qa wowaſtani kin wacin iyokiſi capi kta e on.

B. The Good Work Carried On.

This work, if it be real, must grow. We are apt to be satisfied with continual beginnings. St. Paul is not so certain of the Philippians that he can leave them out of his prayers. On the contrary, he prays for them.

(1) That their love might ever grow and grow, springing ever from a deeper root in the love of Christ for them.

(2) That through love they might attain to ever-advancing knowledge. Love without knowledge is wild and undisciplined, but knowledge without love is nothing at all. Love is the key of knowledge, and slow learning comes from cold loving.

(3) That through love they might attain to all Christian perceptions. The loving Christian attains a delicate perception and sensitiveness of spirit as to what is right and wrong, true and untrue, fitting or unfitting, kind and unkind; just as the musical ear detects want of harmony in sounds, so true love to God detects at once discords of sin, and instinctively discovers that the true best in everything and truly excellent in action and conduct.

C. Wicohan Waſte wowaſi yuſtanpi.

St. Paul, Christian Wicasa wan, tawacin qa tohan tokeca kta iyececa kta keye cin-qon he ite-owapi kin he yuſtan qa unkotakab ahiunpa.

(1) Woahani etanhan icunpa-tanhan ikduha kta. Yuwicasaya, wiſoſoya, wa-kaſote ſni se, Wakantanka itokabya, tuwe-na ksuyeye ſni, yupiya yukezapi se wicasa kin nakun wicitokabya ikduhe ca mani kta.

(2) Wicohan waſte en iſoſoya, taku waſte owasin yuzaza iyankin kta.

Iyepi towaſake ocawasin kduha, Christian owicohan waſte kin en waiyopastakapi kta, qa wayu-iyankapi kta. Iye waskuyeca icahiçiyapi kta e heon, htanipi kta. Waskuyeca kin, wicasa tocandwaſtepi qaiſ towa-yupike kin etanhan on icahyapi kte ſni, tuka iye wicakeya ſkanpi hecinhan, Christ aikoyagya qa Iye Canicipawega Tawa kin eciyatihan, taku Waſte kin, ikipi-içiyapi hecinhan, tokeſa U kta. Qa wicohan waſte kin dena cantokpanipica, Ecin, hena on ni-unkiciyapi kte cin heon. Qa nakun on Wakantanka Wowitan yuha kta. Qa dena taku kin Christian Wicasa kin yuha kta iyececa, qa Wakantanka Iye itokabya yupiya yukezapi se eiçikdepi kta. Han, ecin tokahe? Qa dena icunpa wokokipe ota.

Heon etanhan yuwitaya, unſikicidayan, waſtekicidayan, wecekiciya, kici-juonihan-yuwitaya ni-içiyepi wacin, unkikduweleyeyapi kta, e heon etanhan, wicohan waſte kin en nina htanipi kta, Ecin, Christian wicasa wan iye en eiçitunwe ſni, tohinni taku Waſte en waskuyeca icahyain kte ſni atanin. Ho, heon etanhan Taku iyotan awauncinpi qa en euntunwanpi kte cin he de ee.

Maka de akand nakun Wakantanka itokabya, Anpetu unkitawapi iyojudan, Wotanin Waſte, etanhan Wokicanpte, wowaſtata, qa Wowiyuškin ojudan hincin, Anpetu wan Waſte e iwaho-unyanpi qon he ekta-kiya içi-un-manipi kta, Ecin, St. Paul iye, wiconce kin he wasab-unkdepi kin ee ſni keya cin-qon, tuka eqe, Jesus Christ Ta-Anpetu kin he eqe ee keya.

C. The good work completed.

St. Paul pictures the complete Christian Character.

(1) In its Freedom from Sin.

It will be sincere—i. e., pure, unsullied, and without blemish in the sight of God. It will be "without offence"—i. e., without fault of conduct before men.

(2) In its Active Usefulness.

It will be filled with the fruits of Christian influence and power. These fruits will spring not of mere good nature, nor of mere human culture, but from connection with Christ, and from the motive of the Cross: they are necessary to our own safety at the last and to the glory of God.

Such is the description of the complete Christian Character. Let us be sure that we have the aim to be like this, for no man was ever more Christianly fruitful than he

intended to be, but for our comfort let us remember that St. Paul speaks not of death as the goal, but the day of Jesus Christ.

**UNITED THANK OFFERING
PTAYA WOPIDA WOŠNAPI**

De womnaye kin owancaya econpi Okodakiciye ...akan opa winyan kin hena eepi tohan taku wanji on wopida yuhapi kin hdu-wicakapi cinpi eca womnaye kin de en wošnapi ohnakapi ece.

Omaka iyamni iyohi hena Okodakiciye Wakan Ataya Omnickiye Tanka (General Convention) en witaya cokata ahilnakapi ece. October 11, 1934 ostan Atlantic City, N. J., en de woecon kin ake econpi. Yunkan \$807,747.87 ahilnakapi. He etanhan Niobrara Deanery en winyan yaunpi kin decana Greenwood en Convocation econpi en de womnaye kin on \$131.94 ayaipi kin hena hed opeya ehnakapi, hecen waecanonpi wanji kohanna miniwanca ohuta ekta ihunni. De nayakihonpi wacin, qa iyotan wanpipi owasin en Wakantanka wopida yagupi kta woonspe kin sanpa awacinkiciya po.

Nakun South Dakota en wowaši econpi kin šakowin de womnaye etanhan wiši wicaupi heon he en wawoyakiyapi kin itkom iniwaštepi kin en niupi.

**Wakanpi Owasin Taanpetupi Kin.
November 1**

Hinhanna Cekiyapi en Woonspe Tokaheya kin. Wisdom 3: 1-9.

1. Tka owotanna unpi kin nagipi Wakan-tanka nape kin ohna unpi, qa wokakije ta-kuna kakišwicaye kte šni.

2. Ksapapi šni ištapi kin en tapi seeeca: qa tokan yapi kin he woiyokišice akipapi hdawapi.

3. Unkiyepi etanhan iyayapi kin he woihanye yawapi tka wookiye en unpi.

4. Wicašta wicitokam kakijapi seca, ešta woape tawapi kin he tepicašni ojudan.

5. Qa cistiyedan iyopewicayapi eciyatahan, iyepi imnahanyan wokajuju icupi kta: ecin Wakantanka iwicayute, qa Iye wica-yuhe kta kipipi iyewicaya.

6. Mazaskazi oceti en on kin iyeced iwi-cayute, qa wohulinaya-wošnapi iyeced iwi-cacu.

7. Qa anpetu tawapi iyehantu eca iyelhye-gapi kta, qa aguyapi hu okašda kin ehna pešnija kaide cin iyeced inyankapi kta.

8. Oyate kin wicayacopi kta, qa tawawi-cayapi kta, qa Itancan tawapi ohinni Itancan un kta.

9. Tona wowacinye Iye en ekhnapi kin wovicake okahnigapi kta, qa tona wowaštedake en wacintankapi kin, Iye kici unpi kta: ecin wakanpi tawa kin hena wowašte qa wowaonšida yuhapi kta, qa tona Iye wi-cakahngi cin ohinni awanicayake ece.

The Rev. Paul H. Barbour of Rosebud Mission, South Dakota, planned a baptismal service for one girl, and by the time the service took place there were forty-three candidates, from farms ten miles around—white people, not Indians, though this is an old Indian mission.

Directing Red Cross relief for two years past has brought the missionary into friendly and intimate contact with the people, half of whom, as the Red Cross records show, had no church affiliation whatever. Some of the families had to be given stockings and overalls or all the children could not have been present at once. Two of the four babies were dressed in clothes made of white pieces from a Woman's Auxiliary supply box.

The great baptismal service took place last spring. After that, instruction was continued in confirmation classes meeting in many different places, and forty-five persons have since been confirmed in a community of 150 to 200 people.

The library maintained by this mission, with the help of the Church Periodical Club, is the only library in the county and serves all the rural schools.

ASHLEY HOUSE CORRESPONDENCE SCHOOL

Twenty-ninth Quarter Year. July, August and September, 1934.

The first column after the name indicates the total number of lessons done during the quarter. The other columns give the lesson numbers and the grade attained.

Courses with examination completed this quarter: No. 47 Bruce W. Swain, Wasicun, Church History, 94.2%. No. 48 Rev. J. Paints Yellow, Corn Creek, Acts, 89.4%.

CHEYENNE

Frank Jewett	5	5-10 A—
Paul Little Skunk	3	10-11 D+
Walter Williams	4	***
Harvey LeClaire	2	40-41 B+ *** 36-37 C 24-25 B

CROW CREEK

Joseph Dudley	2	25-26 B+
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FLANDREAU

Zenas Graham	4	1- 2 B+ 1- 2 E
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PINE RIDGE

Rev. R. White Plume ...	1	27 A—
Wilson Knee	2	29 B— *** 25 B+
Oliver Sun Bear	5	28-30 C— *** 17-18 C

P. R. CORN CREEK

George Poor Bear	1	*** *** *** *** A 8 C—
Rev. J. Paints Yellow ...	4	*** *** *** *** A 23 B+* & E1-3 D

ROSEBUD

Stephen Moccasin	5	20-21 A— 7- 8 B+ 16 A—	9 B+	1- 4 B+
Louis Roubideaus	8	1- 4 A—		
James Driving Hawk ...	9	21-24 B+ 15-16 B+ 25-27 A—		

SANTEE

Llewellyn Selwyn	4	1- 2 A 1- 2 B
Roy James	2	13-14 B—
Gabriel Rouillard	4	14-15 B—
Stephen Moose	2	7 B+

SISSETON

Nelson Hopkins	2	1- 2 B+
Hazen Shepherd	3	6- 8 B+

YANKTON

William O'Connor	5	3- 7 B+
Walter Whipple	12	11-17 A—
Dan Yellow Hair	1	11-16 B+ 5 B+

STANDING ROCK

Felix Eagle	4	1- 4 C
Sidney Bears Heart	6	21-23 B+ *** 20-22 A—
J. Standing Cloud	4	*** *** *** * * * A19-22 B

NORTH DAKOTA

Jacob White Eagle	8	25-26 A 5- 8 B— * * * 18-21 B+
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WAŠICUN

Elsia Wooldridge	1	16 A—
Norman Graves	24	17-25 A—
Rev. Bruce Swain	1	47 A— * *** *** *** ***

* * * This indicates that the course has been completed.

In this quarter 32 men have done 144 lessons.

"To understand a sorrow, you must have one all your own," says the song. A Churchwoman who has lately been a patient in a tuberculosis sanatorium writes of how much it has meant to her to be visited by the chaplain and a parish visitor and also to receive her parish paper. "What would we have done without our Church friends?" she says. "Oh, to be out in the world again and to help support my Church, of which I am now very proud to be a member. That is one lesson this shut-in period has taught me."

How far the Church of Japan has developed in the past twenty-five years may be seen from the statistical point of view in figures for 1908 and 1933, published in The Living Church for May 12. These figures refer not merely to the three "American" dioceses but to all the ten dioceses which, with the missionary district of Formosa, go to make up the Nippon Sei Ko Kwai.

	1908	1933
Baptized members	13,384	41,781
Communicants	7,024	16,634
Children in boarding and day schools	660	8,377
Children in Sun. Schools	13,630	24,004
Contributions	35,630 yen	218,054 yen

Cheyenne River Mission Wotanin Mobridge, S. D., Oct. 13, 1934—Anpao Kin: Cheyenne Mission en Ascension Church en Oct. 4, 1934 heehan Winyan Omnickiye apičiyapi na len oitancan wicakapi. 1 Mrs. Louise Pretty Bear, 2 Mrs. Grace Cuts Half, 3 Mrs. Annie Swift Bird, 4 Mrs. Amy LeBeau, 5 Mrs. Nellie Swimmer, 6 Mrs. Jennie Meeter, na Mrs. Gertrude Robertson, 7 Mrs. Kate High Eagle, na Mrs. Emajean Kills the Enemy, 8 Mrs. Lucy Rice.—Mrs. Annie Swift Bird, wowanpi kača yuotanin.

The Birthday Thank Offering is now in its fifth triennium. This is a national offering from children and young people of the Episcopal Church who, as a rule, make their individual contributions each year through their Church school on the Sunday nearest their birthday. Objectives and amounts have been as follows:

- 1920-22 Motor boat for Bishop Rowe in Alaska, \$8,126.
- 1923-25 School in Liberia, \$22,426.
- 1926-28 Addition to Hooker School, Mexico, \$34,153.
- 1929-31 Children's ward, St. Luke's Hospital, Tokyo, \$34,675.
- 1932-34 Chapel for Iolani School for Boys, Honolulu, ?.

STANDING ROCK MISSION

Wakpala, S. D., Oct. 12, 1934.—Anpao Kin: Standing Rock Mission el Tipi Wakan oyanke šakowin he kin hena Yuwitaya Omnickiye wan yuhapi. Omaka wanji canna nonpa omnickiye econpi na he Wawokiye Omnickiye eya cajeyatapi. Taku on hecel cajeyatapi kin he St. Elizabeth School okiyapi, na nakun wayazankapi owicakiyapi. Na he Wowapi Wakan oegle wanji akanl wowaši econpi qon he, "Wicaqupi kin he wašte na icupi kin hee aoptetu." Le omnickiye kin ake Sept. 28, 29, 30, hena ostan Good Shepherd Church el mniciyapi. Na he el Wicasa Wakan tob opapi, Rev. John B. Clark, Rev. Herbert H. Welsh, Rev. Harry Renville na Rev. John Red Hawk, nakun Catechist topa na Helpers nonpa he-nakeca el unpi.

Na oitancan kin lena eepi. Pres. John Standing Cloud, vice-pres. Chas Looking Black, Sec. Felix Eagle na Wallace Helper, Treas. Thomas Good Voice Bull, Sgt. of Arms James Loves War na Herald Martin Swift Cloud, Standard-bearer L. L. Bearshart, Advisors Jennie Long Bull na John Dog Eagle.

Lena omnickiye kin el wicolian wašte gluštanpi, na iyotan 1935 kinhan Convocation wan Standing Rock el u kte kin on oitancan kicicagapi na wamnayan ko wanna igluwiyeypa.

Anpetu Wakan el Wotapi Wakan icupi kin el wicota opapi na Tipi Wakan kin owicajula. Oyate wokakije esas Okolakiciye Wakan on woecon kin el woicakije cola taku oyasin tanyan ungluštanpi. Oenakiye kin el Rev. John B. Clark woyutokeca wan-jigji kaga e glaotanin. Na he Mr. Patrick Shields waniyetu ota towašake ataya on wowaši econ na wacinyepica un qon Standing Rock etanhan Cheyenne River Mission el St. Thomas Church kin awanyakin kta e yešipi. Nakun Rev. Herbert H. Welsh, St. Philip's Church etanhan St. Thomas el yeši.

Na leon Mr. Shields woyuonihan ecakiyapi, ecin wicasa wanji lecel wowaši econ kin el wicakeya, yuicage wacin škiničiya ehantans he yuonihanpi kta iyececa. Heon ito tona wowaši econqonpi na Okolakiciye Wakan patitan unwacinpni hecinhan hena wowacinpni ibošake wanil Wakantanka wowaši ecaunkiconpi kin he el bliheunkičiyapi kta iyececa, ecin Iye tokiconze kin he el wicasa nagipi awicaunkupi kta e econ unšipi kin heon.—Napeciyuzapi, iyuškinyan, Sidney Bearsheart.

LOWER BRULE MISSION

Oct. 10, 1934, Anpao Kin:—Lena le oma ka opta Lower Brule Mission el oyanke ta-wapi kin en oitancan unpi kta wicayuštanpi.

Holy Comforter Church

Winyan: 1 Cornelia Estes, 2 Cordelia Flute, 3 Matilda Rouillard, 4 Alice Forked Butte, 5 Salina Big Eagle, 6 Maude Two Hawks, 7 Rose Big Heart.

Y. P. F.: 1 Lavina Long Turkey, 2 Silas Grass Rope, 3 Andrew Estes, 4 Frank Black Dog, 5 John Estes, 6 Philomine Splintered Horn.

Messiah Church

Winyan: 1 Jennie Byrnes, 2 Aldena Langdeau, 3 and 4 Lillian White, 5 Josephine Spotted Hawk, 6 Alice LaRoche.

Y. P. F.: 1 Julia Morse, 2 Lorena Byrnes, 3 Alice LaRoche, 4 Amos White.

Holy Name Church

1 Mary Thompson, 2 Eliza Flute, 3 Victoria Leggs, 4 Sophie Leggs, 5 Ruth Thompson.

Sept. 29, 1934 Bishop Robert hi qa dena Wicayusutapi opapi.

Holy Comforter en Victoria Small Jumper, Philomine Splintered Horn, Gensler Estes.

St. Alban's en: Helen Wilson, Clifford Wilson, Elgin Thompson.

Holy Name en: Helen Langdeau, Josephine Thompson, Joseph Thompson.

Standing Rock Mission Wotanin

St. Elizabeth Church, Oct. 12, 1934.—Anpao Kin: Le anpetu kin el woiyokišice tanka wanji unkakipapi. Hekta Dec. 23, 1933, hanhepi qon heehan koškalaka wanji Clarence Bone Club eciyapi he Mobridge otonwe he kin hetan tokalon na he tokeške lian kin tuweni slolye šni. Na leon Government kin \$2,000.00 sanpa kasotapi, le olepi on.

Yunkan leqala October 11 htayetu qon heehan koškalaka wan pte ole na Mobridge iwyohpeyata Minišoše oški kin el ta lipaye e iyeya. Na leon woakinice tanka. Tokeške te kin oyagpica šni, na he tangan kin htalehan Oct. 11, kin el St. Elizabeth owicale kin el maka mahel iyeyapi.

Koškalaka kin le niun qon heehan nakišni šni Wotapi Wakan ikikcu kin heca kin heon lececa wan woakipe lececa wan el i ehantans woiyokišice heca, ecin wacinyepica kta tka. Heon oyanke ecekcel koškalaka lececa unpi kin hena tanyan awaničiglakapi kta iyececa. Taku toka kte hena oya-ka unkokihipi šni kin heon. Wakantanka unkicipi un kta e anpetu iyohi iceunkiyapi kta iyececa.—Sidney Bearsheart.

Saint Luke Wotanin Wašte Owa Kin.
(October 18)

Wocekiye Kin

Wakantanka Iyotan-wašaka, Niye nitao-kiye Saint Luke Pejuhuta-wicašta kin, Nicinkši wocantkiye qa waasniyanpi wowašake tawa kin he Wotanin Wašte kin en oya-ke kta wookihi yaqu; wocantkiye qa wowašake kin denaoza hca on, untancanpi qa un-nagipi en woasnikiye unyuhipi kta Okodakiciye Wakan nitawa kin en unkuyutanin miye; Nicinkši Jesus Christ Itancan unyanpi kin he eciyatohan.—Amen.

Saint Simon Qa Saint Jude, Wahošiyepi Kin. (October 28)

The Epistle Wowapi kin. Ephesos II: 19-22.

Heon etanhan wanna togkicihdapi qa oyate tokeca henicapi šni, tka wakanpi kin om niyawapi, qa Wakantanka tiwah tawa kin he enitanhanpi; qa wahošiyepi qa wa-ayatapi oahehde tawapi kin akan tinicagapi Jesus Christ iye lica oiseinyan itancan kin hee; iye en tipi kin ataya wašte kágapi on iye en tipi wakan icaga; he ohna niye-pi nakun ptaya tinicagap Woniya kin eci-yatanhan Wakantanka tipi tawa wan he ni-yezi kta heon.

WOTANIN

Miss Grace Staples de Lead, S. D., hetan-han qa wayawa tipi wan St. Mary's Springfield, S. D., en he cin hen dehan oitancan-teca kin hee.

Tunkansidan on wodakota kin dehantu-kin Dakota en itoheya wokasote econ kin mazaska woyawa tanka topa henakeca awi-cakasote dena en Montana, Michigan, Wisconsin, Minnesota, Wyoming, Oregon, Washington, New Mexico, qa Nevada dena en Dakota kin maka obašpe en maka ope-wicakication dena ee.

South Dakota en waokiyapi en un kin J. H. Byrne de Dakota owicakiyapi on wawi-caqupi kin econ yanka token tawaičiyapi owicakiyapi qon he iyececa. Hehan pejuta-kin he Agency owasin ecen pejuta kin hiye-ya heqes hena on owicakiyapi kte šni. Qa hehan waokiyapi on wicolian econpi kin to-na wicalcapi qais onšikapi hena econ wicakiyapi šni nakun tona woyute qa mazaska icupi hena den opapi okihipi šni, qa nakun tuwe wan tangan zani šni kinhan wicolian kin de en opa okihipi šni.

Wheeler qa Howard woope wowapi wan on wowapi oiyohpeyapi kin he dee.
Oyanke Cinpi Cinpi šni
Yankton 248 71
Rosebud 843 424
Flandreau 79 5
Pine Ridge 1169 1090
Cheyenne River 653 459
Standing Rock 668 508

WICATA OYAKAPI WAN

"Tokin Wookihpe—wowiyuškin—wo-okiye en un qa Paradise wowašte makoce kin en iyoyanpa ohinniyan kin on iyo-yamyapi nunwe."

Lower Brule, S. D., Oct. 19, 1934.—Holy Comforter oyanke etanhan ake ehannatahan Okodakiciye Wakan en opa kin heca wanji cankicipasdatapi kin kiciyujunpi qa piya ekicihdep. Mr. Thomas Bow waniyetu 74 hehanyan maka akan niun. He imahed taku wašte econ ota kiciksuyapi. 1. Christian tiwah yankapi kin he wanji hee. 2. B. C. U. qa B. S. A. napin owicapa. 3. Wokamna yuhe kta on Tunkansilayapi wowaši en tehan cankajipa wicolian econ. 4. Woonspē eciyatohan tehanwankan un šni, tka olan on škiničiyapi he en mnihenyu un.

Holy Comforter Church en Memorial windows nom wašteste ehde, nakun Rectory qa foot gate ektakiye inyan amanipi (sidewalk) he kage. Qa Wanblee, S. D., otonwe en Gethsamane Episcopal Church he kin he kaga oyakapi. Hehan womnaye opa hena eqes iye cin on wawokiye. Nakun waniyetu tona Wawokiye (Helper) wico-han econ.

Denakiya qa nakun sanpa waecon he awacinc po. Niš taku ecanon oyate wanya-kapi qa on wicanagi nipi kta qa Wakantanka wowitan ikikcu kta tona, ecanon he? Qais ecanon kta awacanni he?

Wicašta kin de tawicu qa cinca šakowin hena wanna iye itokam tapi. Ehake hakakta St. John Bow eciyapi ecena niun qa dehan wabdenica heca qa wasihda un.

Oni wašte wanna henana qa wancake tu-we tohe kin aye kta wiyea un wanica heon piya wowaši wakan ed unkičicupi kta iye-ceca.

DISTRICT REVIVAL METIINGS

Of Mediator, Advent, Holy Spirit and St. George Chapels, at Mediator Chapel, Wood, October 13-14-15, 1934.

October 13—Saturday evening service at six o'clock, by young people of Wood:

7 p. m.—Greetings by Martha E. Eastman.

Response by Paul White Turtle.

October 14, 1934

8 a. m. Songs by Young Peoples' Fellowship.

Songs by Brotherhood Christian Unity.

Songs by St. Andrew Brotherhood.

10 a. m.—Holy Communion. Rev. T. J. Rouillard and Rev. Hugh Charging Bear.

12 Noon—Dinner by Ladies' Auxiliary.

Afternoon

1 p. m.—Subject "What Changes Would Make Our Present Society More Like the Kingdom of God" by Sam Provencal.

1:30 p. m.—"What is Man Worth to Jesus?" by Mr. Solomon Slow Fly.

2 p. m.—"What Do We Mean 'Thy Kingdom Come'?" by Jesse Clairmont.

2:30 p. m.—A Talk on the Word "If" by Silas Wright.

3 p. m.—"What is Education?" by Van Kennedy.

3:30 p. m.—"What is Justice" by Charles Moore.

4 p. m.—"Are Our Popular Theories of Success Christian" by Rev. Paul Barbour.

6 p. m.—Supper by Ladies' Auxiliary.

7 to 10 p. m.—Meeting will be in charge of Miss King, singing and talks by dele-gates and members.

October 15

This day will be devoted to the transac-tion of any business that may properly come before the assemblage.—Thomas Wright, Estes Provencal, Committee.

Good manners promote efficiency, coop-eration, justice, for they are a combination of right attitude and appropriate expression.—Dr. Raymond Phelan.